

**THE**  
**CHRISTIAN MONITOR,**  
**AND**  
**RELIGIOUS INTELLIGENCER.**

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**VOL. I.      JUNE 27, 1812.      NO. 2.**

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**FOR THE CHRISTIAN MONITOR.**

**CHRISTIANITY....NO. 2.**

**THE** Christian religion, instituted by Christ, comprehending doctrines of faith, and rules of practice, all of which are contained in the New Testament; are designed to recover mankind from ignorance and vice, from guilt and death, to true knowledge and virtue, to the divine favour, and everlasting life.

Its aptitude to this end, its conformity to reason, and to the state of man, the sublimity and excellence of its doctrines, the equally venerable and lovely character of its Author, the purity of its precepts; its benign tendency, and salutary effects, concur with the external evidence of prophecy and miracles, to establish its divine origin and truth.

The evidences of Christianity may properly be distinguished into two kinds: direct, and collateral. The direct evidences, are internal and external; the external evidences, are miracles and prophecy: these are the most direct proofs of its divinity. The internal evidence, arising from its excellence, has also great force. But when its excellence is urged, as a direct proof of its truth and divinity; it should be considered in reference to the principal end of Christianity.

**VOL. I.**

The end which Christianity professedly aims at, is the spiritual improvement of mankind; the present virtue and comfort, and the future perfection and happiness of those who yield themselves up to its power.

This end it keeps constantly in view; it represents all its doctrines and précepts, as means of promoting this end; and it is careful to set them in that attitude, in which they may most directly and powerfully contribute to it.

If it contains powerful means of virtue; if it affords solid grounds for joy, suited to the condition of human creatures, it is excellent.

It not only is such a religion, as may have been revealed by God, and ought to be received as a positive proof that it was revealed by him; but its very structure indicates that it is actually divine in a manner similar to that in which the wise and benign contrivance of the world, proves it to be the work of God.

It is sufficient that Christianity is exactly adapted to its own end. It is from the importance of this, and from its fitness for promoting it, that the proper excellence of Christianity arises.

Whatever does not either belong to its excellence, considered in this light; or falls under the head of miracles, wrought on purpose to attest it; or of prophecies fulfilled, and yet afford a proof of any real presumption of its truth and divinity, is a collateral evidence of it. The use of such arguments, is either to rouse the inattentive and prejudiced to a careful and impartial examination of the more direct evidences of the Gospel, or to strengthen the conviction which their evidences have already produced.

To keep it steadily in view, that this is their proper use, is necessary for prosecuting arguments of this kind to the greatest advantage.

All the *collateral* evidences of Christianity, are in one sense *internal* evidences; they all arise from some particulars in the nature of this religion; from some circumstances which have attended its reception, or springing from it, or from some remarkable facts connected with it, and related in gospel history. Some of them are in the strictest sense internal. That excellence of Christianity, which constitutes its internal evidence, may be sufficiently ascertained by an examination of the doctrines and précepts of this religion. An ex-

amination of its nature is indeed the direct and proper method of bringing its excellence to the trial; and if on this trial it be approved, the direct argument thence resulting for its divinity is completed.

If there be any topic, from which a proof of its excellence can be deduced, additionally to, and dependent on what arises from the examination of its nature; that topic may really be considered as affording a separate and collateral proof of its truth. Such is the argument deduced from its great efficacy at its first appearance, in banishing polytheism, idolatry and superstition, and the arts of magic, and in reforming the temper and manners of those who embrace it. This efficacy gives us new assurance of the excellency of Christianity, by showing us corresponding effects actually resulting from it. By this it strengthens our belief of its divine original; it likewise begets a general presumption, that there must have been very satisfying evidence of its truth, or else men would never have made so great sacrifices to it.

Though the virtue and spiritual good of man be the only main and ultimate end of Christianity; yet it may at the same time be fit for promoting many good ends subordinate to this, or consistent with it.

A fitness for promoting such an end is a new instance of the excellence of the Christian religion, distinct indeed from its proper and essential excellence, but strengthening the argument for its divinity, arising from this, and strengthening it by a similar operation on the mind.

It begets an additional degree of conviction by giving an additional perception of excellence. Thus the spirit of Christianity naturally softens the rigour of despotism; introduces moderation into governments; banishes many inconvenient civil laws, once generally prevalent; gives rise to others of a happy tendency; refines the laws of war; humanizes the manners; and improves the customs of nations.

FOR THE CHRISTIAN MONITOR.

## REFLECTIONS....NO. 2.

SIN represented as a figure to our minds, exhibits deformity itself: in whatever point of light it appears to us, its aspect is hideous. No matter what circumstances mankind are under, no matter what situation they occupy, if misery is endured, it flows from this source. Were our minds set free to conceive its detestable nature, to its fullest extent, the horror produced by the sight, would unhinge the rational powers within us, and cause us to sink into the very regions of despair.

When we examine its effects on the individual, we behold its unsoundness. It appears as wounds, bruises, and putrefying sores, in and upon him. It produces filthiness of the flesh and spirit. His senses are contaminated with its baneful essence; it prompts him to open *his eyes* on those prospects, and indulge *this sense*, in beholding the most obnoxious objects; objects calculated only to allure, bewilder, and perplex him: it influences him to love the sight of those things, which will hereafter produce the darkness of divine wrath.

It prompts him to lend *his ear* to the recital of every obscene and low tale, which vice can invent, and which a lying spirit delights to exhibit. It bathes the ear with the vilest propensity to listen with pleasure at the misery of others; and shuts its receptive power to the history of truth and misfortune.

Whenever a wicked invention displeases its deceptive lessons or lectures, there its haughty voice directs the ear to bend. Its highest gratification in misery will hereafter be, in witnessing the terrible cries and groans of those whose torments ascend for ever and ever.

So also does it affect *our taste* of body and mind: guiding us to indulge in the dangerous appetites of our nature, and exerting its power within us, to keep us back from temperance and prudence. It teaches us to partake of those ingredients, which pervert our better judgment, and gratify those desires, which produce effeminacy and languor.

Sin unrestrained in the life and practice of an individual, would make him a bane to society; an object of disgust and detestation, jealousy, envy, malice; a spirit of persecution; a spirit to glory in the current vanities of the times; unrestrained ambition, hypocrisy, avarice, and covetousness, are among the *evils of its train*.

It acknowledges for its disciples, the profane swearer, the drunkard, the debauchee, the thief, the perjured person, the gambler, the infidel, the atheist, and the deist.

He who in cold blood, deals treacherously with a friend, follows the dictates of its lessons.

The ways of sin, in which it leads her votaries, are dark ways. They are continually stumbling, and know not at what.

She throws base prejudices into the heart; endeavours to undermine our reason; beckons to the unwary and simple traveller, and draws him from the path of duty and virtue. She steals upon our senses, in a stolen garb, and takes them captive! She robs us of hope, and draws us onward towards the precipice of danger.

Such are the nature of her charms: they blind our mind, endeavour to obscure truth, hinder our approach to virtue; often envelope us in the clouds of darkness, and in the mists of ignorance and error.

Could we discover, as a picture before us, the mazes of her byepaths; the crooked bends of her wanderings; and the miry bogs of her road,—how would our hearts, if they were not fortified with deceitfulness, misgive us, and cause us to shudder at the prospect.

In the family, she perverts discipline and good order; she promotes feuds and contentions; and raises up the arm of the parent against the child, and the child against the parent. The husband against the wife, and the wife against the husband.

In society, sin destroys or injures harmony, throws difficulties among neighbours, and prevents good will and confidence.

From the cottage to the throne, sin operates more or less in the hearts of men.

## ESSAY ON TIME.

———We take no note of time  
But by its loss. To give it then a tongue  
Is wise in man.———

YOUNG.

TIME is the limited or given period for the production and duration of things in natural life, according to the wise counsel, and sovereign pleasure of God. The diurnal and annual revolutions of the sun, as having been, from the beginning of nature, constant, regular, and universally observable by mankind, and supposed equal to one another, have been, with reason, made use of for the measure of such natural and animal existence: consequently, we find that time has been divided into centuries, years, months, weeks, days, hours, minutes, seconds, &c. and by these the larger and less intervals of time are estimated and measured. Whatever is without time, has no succession: and whatever is in time, is subject to changes. Time, therefore, consists of three parts—the *present*, which enjoys existence; the *past*, which has lost it; the *future*, which is to obtain it. The light of nature I presume, may teach us, that time is a *creature*; or in other words, is given out, and designed by the Supreme Majesty; because it is in a perpetual flux, produces the will of him who reigns above all, and is itself perishing in its own ruins, dragging with it the fate of kingdoms in spite of human opposition. Some therefore, have called time a drop taken out of the vast ocean of eternity, and which shall return into its bosom; that it is an intermediate space, a prelude to an infinite expansion, boundless and never ending. Mr. Locke says, “the general idea we have of time, is by considering any part of infinite duration, as set out by periodical measures.” The being or existence of time is obvious to all; and although a philosophical search after its origin, nature, and periods, be commendable in the penetrating genius, yet its improvement for our moral happiness must certainly meet the highest commendation, and be more interesting to all; and, from this conviction, numberless volumes have been written upon the subject,

However uncertain the sentiments of philosophy upon the subject of time, let us now take up our BIBLE, and see if we cannot tread upon more solid ground, and derive more pleasure in our inquiries.

I. This inestimable volume, the Bible, directs our inquiries to Jehovah, as the ANCIENT OF DAYS, Daniel vii. that is, the author of *time*, and the parent of *eternity*; who was before all things, by whom and for whom all things were made; and which, in the New Testament, is applied to Jesus Christ in his divinity, who is God over all blessed for ever, the first and the last. Rev. i. 8.

Time, though now grown old, bears not its own date; neither informs us of its designed period; but the scriptures instruct us of the formation of the universe, when time, with human beings, commenced; the divisions of time by day and night, and what we call its weekly round; likewise of the period when the angel shall stand upon the earth and upon the sea, lift up his hand to heaven, and swear by him that liveth for ever and ever, that there should be time no longer. Rev. x. 5, 6. Therefore, in point of antiquity, the Bible claims our devout esteem. This volume also gives us the completest history of the succession of time, as to the being and the vicissitudes of a vast number of the inhabitants of the earth, as formed into families, cities, and empires; the greater part of which were the subject of previous prophecy; and which, in their time, were fulfilled, not one failed; an investigation of which gives us a solid evidence of the authenticity of the scripture. Those who have been most conversant with the Bible have observed that the duration of time is marked with seven periods, or thousand years; two from the creation to the flood, two to the birth of Christ, two for the gospel era, now in being, making six thousand years; to which is added, one thousand for the personal reign of Christ, called the Millennium: in the whole, seven thousand years; corresponding with the six first days creation, and the sabbath, or seventh, the day of rest; for *a thousand years are with the Lord as one day*.

II. Let us now contemplate time as the limited space of man's natural existence. "To every thing there is a season, and a time to every purpose under heaven; a time to be born, and a time to die." Eccles. iii. 1, 2. Man cometh not into being by accidental circumstances, or by what some call chance, but according to the fore-



knowledge and infinite pleasure of God, who declareth the end from the beginning, and who worketh all things after the counsel of his own will. David, in language most sublime, acknowledges God the author of his existence:—*Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.* Psalm cxxxix. 16. And in contemplation on the human structure, we may unite with Dr. Lowth—

With awful joy I view this frame of mine,  
Stupendous monument of power divine!

Our clime, parents, birth, parts, passions, time, place, and circumstances of our introduction to natural life, infancy, youth, manhood, old age, death, with all their variety of appendages and events, in their successive periods, are ordered by that God in *whom we live, move, and have our being.* Acts xvii. 28. Or, as Cowper admirably describes it—

—God gives to every man  
The virtue, temper, understanding, taste,  
That lifts him into life, and lets him fall  
Just in the niche he was ordained to fill.

We are not long introduced to life before we learn that time, like a vast confluence of waters, takes its rise from eternity; rapidly returns to the unbounded source from whence it came, bearing on its bosom the myriads of the human race. We learn too, that none can stem the current, nor for a moment divide its stream; it is, indeed, visible to all, as we pass along, we date its rise with us, but *none knoweth what a day may bring forth*, nor ascertain when the solemn period of our time shall be turned by the hand of death. In youth we are prone to view our future time as a vast expanse; in manhood, by more confirmed worldly habits, we call our moments our own; though frequently they elude our touch; and either cut short the thread of life, or imperceptibly bring us to old age. May we not say with David, *Lord, remember how short my time is!* Ps. lxxxix. 45. *Our days on earth are as a shadow, and there is none abiding;* 1 Chron. xxix. 15. *a vapour*, that in an instant is no more seen; James iv. 14. The longest life, in the review, is but as



yesterday; and its various occurrences are as a tale that is told: Yet, every fleeting moment and revolving year are graduated by the hand of Almighty God, upon the scale of human being, and each shall answer his intended end.

*(To be continued.)*

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## TO YOUTH.

WHEREWITH SHALL A YOUNG MAN CLEANSE HIS WAY? BY TAKING  
HEED THERETO, ACCORDING TO THY WORD, Psalm cxix. 9.

"How shall the young secure their hearts,  
And guard their lives from sin?  
Thy word the choicest rules impart,  
To keep the conscience clean."

WHAT an important question! What a comprehensive answer!—The oracle of God solemnly avers, "without holiness no man shall see the Lord;" upon this aphorism the question is founded, and the whole revelation of heaven furnishes the answer.—Oh! what foul stains, in general, mark the progress of rising life! What scenes of pollution crowd the imagination! What brutal lusts engross and inflame the affections! What contagion pours from the tongue! What achievements of darkness occupy the hours of youth!—And how shall these ways be cleansed? The Bible exhibits the recipe of heaven: Behold the Lamb of God, whose blood obliterates the crimson stains of sin. Embrace and plead the precious promise, which ensures the gift of the Holy Spirit, to renovate the carnal mind. Realize those powerful incentives to purity, which the love of God, the crucifixion of Jesus, and the final possession of heaven, can furnish. Let the jealous eye of holy diligence inspect the movements of the treacherous heart. And let the unspotted obedience of Emmanuel, be the shining rule of your conversation. Is a case dubious? Decide by the standard of heaven: nor hesitate a moment in preferring the approbation of conscience and scripture to all the flattering advantages of sin. Thus shall the law be a light, and the commandment a lamp, to guide your footsteps through the darkness of the wilderness, to the pure meridian of heaven.

## THE PEARL OF GREAT PRICE.

It was an excellent reply of a friend of mine, said Mr. E—, when a gentleman took him up on the leads of his house, to show him the extent of his possessions; waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance, on one side, "Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other side, "Do you see that house?" "Yes." "That also belongs to me." Then, said my friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village, who can say more than all this." "Ah! what can she say?" "Why, she can say, Christ is mine." He looked confounded, and said no more.

## SELECT SENTENCES.

LIFE is the porch of eternity; here the believer is dressed that he may be fit to enter the gates of the New Jerusalem, to the marriage supper of the Lamb, as the Bride, the Lamb's wife.

Pardon of sin is a valuable blessing; it draws the silver link of grace, and the golden link of glory after it.

Remission and regeneration are twins. When God pardons, he takes away the rebel's heart. Where the work of regeneration is wrought, the heart hath a new bias, and the life a new edition.

The Apostle wished to depart and be with Christ; for Christ Jesus is the most sparkling diamond in the ring of glory.

It is beautiful to see silver hairs crowned with golden graces, every one of which are more precious than the topaz or the diamond.

Of all God's creatures the new creature is the best.

No providence, however trying, but we shall see either a wonder or a mercy wrapped up in it.

Believers are lowly in heart, yet look high. The men of the world are of a haughty spirit, yet aim at low things.

## RELIGIOUS INTELLIGENCE.

## CIRCULAR.

*The General Synod of the Reformed Dutch Church in America, to the Congregations under their care.—Grace, Mercy, and Peace.*

## BELOVED BRETHREN,

It is our consolation to know that Jesus reigns—Jesus, whom we adore as our Saviour and acknowledge as our Lord. The present aspect of divine providence, makes it both our interest and our duty to recur to this first principle. If our glorious Redeemer is Governor among the nations and ruler over the people—if nature through her vast extent is controled and managed by his will then his church and interests, which we love and would wish to cherish, are always secure. His promise supports our faith. He has declared that he has established his church on a rock, and that the gates of hell shall not prevail against her. We would rejoice, and call on you to rejoice with us, in the truth that the Lord God Omnipotent reigneth, and that the church is the object of his peculiar care.

But whilst we comfort ourselves in this truth, let us not forget our duty. The present is an eventful period. Under the dominion and dispensations of Jehovah, the peace and prosperity of our common country are threatened. The rod of his indignation is shaken over us, and it becomes us to hear its voice. Let us not close our ears and our hearts against its admonitions. Brethren, we are a guilty people; a sinful nation—and iniquity abounds in our land. As individual crimes go to fill up the measure of national guilt, we are each one personally implicated in that mass of crimes, which rises up as a cloud to the heavens, crying out for the vengeance of the Almighty upon us. The cry seems to be heard, and the heavens to be blackening with indignation. Shall we be insensible? shall we indulge in carnal security at a season like this?—Rather let us humble ourselves before the divine Majesty—make acknowledgment of our sins; and beseech him that in the midst of deserved wrath, he would remember mercy. Brethren, we wish you to unite with us

in the duty, and have therefore set apart the *last Thursday in July next*, to be observed throughout all our churches as a DAY OF FASTING, HUMILIATION, AND PRAYER. The General Assembly of the Presbyterian, and the General Synod of the Associate Reformed Churches, unite with us. Sanctify, we pray you, the day unto the Lord; humble yourselves before him, and he will lift you up.

*By order of General Synod,*

JACOB SICKELS, *President.*

*Albany, 12th June, 1812.*

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### FAST DAY.

ALBANY, JUNE 15.

THE following concurrent resolution, recommending a General Fast, has passed the two houses of the Legislature:—

*Resolved,* That his Excellency the Governor be requested to issue a Proclamation, recommending in behalf of the constituted authorities of this state, to all the good citizens thereof, to observe the *last Thursday in July next* as a Day of Humiliation, Fasting, and Prayer.

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*Extract of a letter from James Farquhar Gordon, Esq. Edinburgh, to Mr. Archibald Maclay of this city, dated March 18, 1812.*

DEAR BROTHER,

I WAS very happy indeed to see your hand-writing once more. It is long since I had that pleasure before; and it was doubly welcome from the very interesting intelligence of your own church and state of religion in New-York; and also for the accounts of the work of God near Albany. It is true, that all the fruit may not grow unto perfection; but a great part will, I have no doubt, by the blessing of God: and the next accounts will be anxiously expected by us. I am happy to inform you we are all well here; and remember you with much affection. Mr. Ashman's church, to which I belong, has received many additions, and consists of upwards of 300 mem-

bers. The church in Leith-Walk likewise, is upon the increase : as well as all the other Independent and Baptist churches in this place. I hear frequently from your old friend Paterson, from Stockholm; he has been superintending the printing of the Scriptures into the Swedish language, and had got it printed off as far as Isaiah, when I heard from him in November. The Evangelical Society had distributed 140,000 tracts. The New-Testament in the Lapland language was then printed, and 2,500 bound and sent to that country, to be distributed gratis. The Russian government allow them to be freely imported into that country, where our dear brother is immediately to proceed, so that his next letters will be from Petersburg. Mr. Henderson, at Gottenburgh, is going on well, and has a small church at that place, where he meets with no molestation. What is still more extraordinary, the Emperor of Russia has given 500*l* towards printing a Finland Bible, so that the hand of the Lord has subdued even kings, to forward that excellent missionary, the Scriptures. On the whole, the Bible Societies in England, Scotland, and Ireland, have increased knowledge amazingly: and even among the sailors and soldiers, a great number have become obedient to the faith. In India, the accounts are most encouraging. Many soldiers of the 14th and 22d Regiments have embraced the Gospel, and have Pastors chosen from among themselves who regulate every thing agreeable to the word of God, and meet with no interruption.

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*Extract of a Letter from Dr. Rogers of Philadelphia, to Mr. J. Bedient of this city, dated May 12th, 1812.*

DEAR SIR,

ON Saturday last, I received a letter from the Rev. Mr. Noel of Essex County, (Vir.) He writes, that in the course of one year past, within 20 miles around him, there have been, as he thinks, upwards of one thousand persons baptized—50 persons recently in King William County. The 1st Lord's day in April, he baptized upwards of 50. All their congregations are vastly increased, and the

Lord is daily converting their opposers into friends. The work was spreading both to the southward and westward of Virginia. Harmony and fellowship greatly abounded among them. Pleasing appearances also exist at Boston and some of the neighbouring churches. On Lord's day, April 26th, Dr. Baldwin baptized eight persons, all young converts but one. Mr. Grafton, at Newtown, baptized 9 the Lord's day before. Let the name of the Lord be praised for the regenerating influences of his Holy Spirit, and the marvellous increase of Divine Light.

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*Extract of a letter from the Rev. Mr. Noel, of Essex county, (Virginia,) to Dr. Rogers of Philadelphia.*

DEAR BROTHER,

I wish to call your attention to the best of news. "About 35 years I have been labouring in my poor way. Upwards of 20 years past I baptized several hundreds about this place; since which we have had no great revival till this summer. At one meeting last June I baptized 27; in July the work spread. 1st Lord's day last month, (Aug.) we baptized 62—On the 2d, 8.—On the 3d, 71—and on the 4th, 45. Total 186.—The prospect at present is glorious.—On yesterday, two ministers sitting with me, heard a little girl 9 years old, relate her experience. Her answers to our questions were astonishing. Several have been received, about 12 years of age. Several in our other revivals are now useful ministers. Among others, I then baptized our brethren Semple and Broadbuss, now ministers of high respectability.

The first planting of the gospel with us was chiefly among the common and poor people; but at present it appears that many of our higher classes are disposed to come to our assemblies."—"I know that in this communication I cannot be deceived; all God's children are pleased to hear of the growth of our Redeemer's kingdom. I beg you, my dear brother, to visit us: I really hope and trust that your coming would be very useful."



*Extract of a letter from the Rev. Mr. Price, dated Wappinger's Creek, June 12, 1812.*

DEAR FRIEND,

Last Sabbath was our communion season: 21 persons were added to the church. It was a solemn and affecting season. A large assembly attended. Of the persons received, 18 were women, 4 were young women, the first-fruits of a large society of youth in this place. Mr. Clarke received at his last communion 52 persons—and Mr. Ostrum 57,—we have abundant cause of thankfulness to the great Head of the Church, for the refreshing seasons we enjoy.

\* \* *The Editor has received some very interesting intelligence from India which shall be given in the next number of the Monitor.*



FOR THE CHRISTIAN MONITOR.

#### ORIGINAL POETRY.

*Lines on the death of the late Miss C. V. C. COOPER, aged 10 years.*

Whilst o'er thy grave with cautious steps we tread,  
The mingled tears shall flow, and oft be shed,  
Sorrow, because thy loss, we much deplore,  
And joy, because thou now wilt sin no more.  
Safe, thou art landed on those glorious plains,  
Where one eternal Sun for ever shines.  
Fain would we enter that sublime abode,  
And be like thee, for ever with our God.  
Thy Saviour's smiles shall always cheer thy heart,  
And in sad sorrow never more have part.  
Rest in perfection now thou dost enjoy,  
And loud hosannas thy pure lips employ.  
Peace and tranquillity around thee glow,  
And joys unspeakable for ever flow.  
Now death is vanquished through a Saviour's blood,  
And glory rolls around thee as a flood.  
Hail! happy saint, like thee we hope to rise,  
And gain with thee, a mansion in the skies.  
Like thee in patience, we will pain endure,  
And taste with thee in Heaven joys chaste and pure. M.

June 20, 1812.

## OBITUARY.

## AWFUL AND AFFLICTING PROVIDENCE.

Newark, June 23, 1812.

It is our most painful duty to announce the death of Mrs. Sarah Cumming, consort of the Rev. Hooper Cumming of this town. On the last Sabbath Mr. Cumming was appointed to preach at Patterson, to supply a vacant congregation. Mrs. C. accompanied him. On Monday morning following, as was very natural, Mr. and Mrs. C. went to view the falls. We understand, that after ascending the precipice on the north-west side of the bason, and whilst viewing and conversing about the majestic works of nature, Mr. C's face was for the moment turned from his amiable consort—when in an instant, awful to relate—she was gone! She had fallen down the awful precipice! Her body was lodged in the watery gulf below—and her spirit fled to God its Maker!—Imagination cannot conceive, or pen record the horrors of the scene. Ah! how transitory is human life!—What a warning have we in this alarming Providence, to be always ready for death.—In the midst of youth—in the midst of health—in company with her beloved and tender husband—and endeared to a great number of friends and acquaintance, is this amiable woman called from time to eternity—How awfully true it is, “that in the midst of life we are in death!”

On Wednesday morning about 7 o'clock, after a lingering and painful illness, which he bore with Christian fortitude and resignation, Mr. Adolph Carter, boat-builder of this city, aged 43.

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*The Christian Monitor is printed for the Editor at the Printing-Office of PAUL & THOMAS, 182 Water-Street, corner of Burling-Slip, where communications written with candour, and tending to diffuse religious knowledge and Christian piety will be thankfully received.*

*N. B. Printing in all its branches neatly and correctly executed at the above Office.*